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VOL. XII, No. 25

MONDAY, MAY 5, 1919

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VOL. XII

NEW YORK, MAY 5, 1919

No. 25

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

THIRTEENTH ANNUAL MEETING

The Thirteenth Annual Meeting of The Classical Association of the Atlantic States was held at Haverford College, on Friday and Saturday, April 4-5. There was a good attendance, particularly on Friday afternoon; about 90 persons were present at the dinner on Friday evening; about 50 persons had quarters in the dormitories on Friday night, and had breakfast and luncheon together on Saturday. Thanks to the generosity of the authorities of Haverford College, the prices fixed for these accommodations were merely nominal.

The programme of the meeting was as follows:

Friday afternoon, Carlyle and the Classics, Mr. Thomas Flint, of Brooklyn, New York, Horace on the High Seas, Professor Roland G. Kent, University of Pennsylvania, Partial Report of the Executive Committee, Report of the Secretary-Treasurer, Appointment of Committees, Extra-Curriculum Activities, Miss Edith Rice, Germantown High School, Germantown, Philadelphia, Accusative of Specification in Latin, Professor William Hamilton Kirk, Rutgers College; Friday evening, at the Annual Dinner, Greetings from The Classical Association of the Middle West and South, Professor Louis E. Lord, Secretary-Treasurer of the Association, delivered, in Professor Lord's absence (enforced by Red Cross Work), by Professor Knapp, Greetings from The Classical Association of New England, Professor George E. Howes, Secretary-Treasurer of the Association, Address, Latin and the War, Mr. Paul Elmer More, of Princeton; Saturday morning, The English of Non-Classical High School Pupils, Mr. Fred Irland, House of Representatives U. S., Washington, D. C., Some Proofs of the Value of Latin for the Mastery of a Practical English Vocabulary, Miss A. Alta Fretts, High School, Monongahela, A Neglected Feature of Latin Study, Professor John C. Rolfe, University of Pennsylvania, Tasso's Debt to Vergil, Professor Wilfred P. Mustard, The Johns Hopkins University, The Proposed American Classical League, Dean Andrew Fleming West, Princeton University, Miscellaneous Business; Saturday afternoon, The Development of Toga Forms (an illustrated paper), Professor C. F. Ross, Allegheny College, Meadville, A Child Portrait of Drusus Junior on the Ara Pacis (an illustrated paper), Professor John R. Crawford, Columbia University, Miscellanea Ludi, Professor W. S. Eldridge, West Philadelphia High School for Boys. Professor Dean Putnam Lockwood's paper, a Miscellany—Greek and Latin, was of necessity omitted, because of Professor Lockwood's illness.

In the absence of the President, Professor Robert B. English, of Washington and Jefferson College, who has been for many months in France, engaged in educational work with the American Expeditionary Forces, and who is now doing such work at the University at

Grenoble, France, Professor Knapp presided at the Friday afternoon session, and Dr. Richard Mott Gummere, Principal of the William Penn Charter School at Philadelphia, and Vice-President of the Association for Eastern Pennsylvania, presided throughout the remaining sessions. It may be noted here, further, that this meeting was marked by the happy cooperation of The Classical Club of Philadelphia, The Philadelphia Society for the Promotion of Liberal Studies, and The Classical League of Philadelphia, with The Classical Association of the Atlantic States. At the Friday afternoon session, Dr. Gummere appointed the following Committees: on nominations, Miss Jessie E. Allen, Professor Walton Brooks McDaniel, Mr. Samuel E. Berger; on Resolutions, Professor Roland G. Kent, Miss Edith Rice, and Professor W. S. Eldridge.

Of the papers there is not room to speak in detail here. They seem to have been regarded as uniformly interesting; at any rate, they called forth a good deal of discussion, more than is usual. Most of the papers will be published presently in *THE CLASSICAL WEEKLY*.

The following resolutions, presented with the unanimous approval of the Executive Committee, in each case, were unanimously adopted by the Association.

Resolved, that The Classical Association of the Atlantic States approve, in full, the agreement entered into by the Executive Committee of the Association, in November last, with The Association of Colleges and Preparatory Schools of the Middle States and Maryland, as represented in the following articles of agreement:

"1. The Classical Association of the Atlantic States shall, after Saturday, November 30, 1918, take under its auspices and its conduct the Classical Conference held under the auspices, hitherto, of The Association of Colleges and Preparatory Schools of the Middle States and Maryland; and the Classical Conference shall be regarded after that date as the fall meeting of The Classical Association of the Atlantic States.

2. The details of the meeting, being technical matters, shall be arranged entirely by The Classical Association of the Atlantic States except that

3. The Classical Association of the Atlantic States shall submit, annually, the name of the proposed Chairman of the fall meeting or a list of three or four persons some one of whom the C. A. A. S. proposes to select as Chairman, to the Association of Colleges, etc., for its approval."

Resolved, that the details of the fall meeting shall be vested, as are details of the spring meeting, in the Executive Committee of this Association.

Resolved, that The Classical Association of the Atlantic States approve the formation of the proposed American Classical League, provided that the Constitution of the proposed League shall contain

a provision for representation on the Governing Body of the League of each of the four great Regional Classical Associations, said representation to consist of some member of each Regional Classical Association chosen by the Association itself.

Resolved, that The Classical Association of the Atlantic States recommend to the Proposed American Classical League that the Governing Body of the League, when established, shall contain not more than twelve (12) members, in all.

Resolved, that the incoming Executive Committee of The Classical Association of the Atlantic States be and hereby is authorized to appoint, at the proper time, some member of the Association to represent the Association at the next meeting of the National Education Association, at the Classical Conference to be held in connection with that meeting of the National Education Association, and on the Governing Board of the Proposed American Classical League, if that League shall be established, and if its Constitution shall contain definite provision for such representation of the four great Regional Classical Associations as is provided for in Resolution 1 above.

Professor Knapp presented the following proposed amendments to the Constitution.

Amend Article V, Section 1, relating to Dues, by striking out of the Article all the following words:

Formally organized Classical Clubs, 25 or more of whose members are members of The Classical Association of the Atlantic States, shall be entitled to discounts of 50 cents on account of each such member's dues.

Amend Article VII, relating to Meetings, by re-writing Section 1 to read as follows:

The Association shall meet in the Spring of each year, and in the Fall of each year. The time and the place of the Spring Meeting shall be determined by the Executive Committee. At the Spring Meeting, papers shall be read, general business shall be transacted, and the Officers shall be elected. The Fall meeting shall be held in conjunction with the Annual Meeting of The Association of Colleges and Preparatory Schools of the Middle States and Maryland. This meeting shall be devoted only to the reading of papers.

Amend Article III, Section 2, to read as follows:

There shall be an Executive Committee, to consist each year of the Officers named in Section 1 of this Article, of the Editor-in-Chief or Managing Editor of THE CLASSICAL WEEKLY, and of the President of the preceding year. Five members of the Executive Committee shall constitute a quorum.

Amend Article V, Section 1, to read as follows:

Every member shall pay into the treasury of the Association annually a fee of Two Dollars. Of this fee \$1.50 shall be set apart to cover subscription to THE CLASSICAL WEEKLY, which is hereby declared the official organ of the Association.

The Committee on Nominations presented a report, showing the following list of nominees: President, Dr. Richard Mott Gummere, Principal of the William Penn Charter School, Philadelphia; Secretary-Treasurer, Professor Charles Knapp, Barnard College, Columbia University; Vice-Presidents, Mr. J. P. Behm, Central High School, Syracuse, New York, Professor Helen H. Tanzer, Hunter College, New York

City, Mr. Arthur S. Chenoweth, High School, Atlantic City, Professor Arthur L. Wheeler, Bryn Mawr College, Miss Florence K. Root, Dean of the Pennsylvania College for Women, Pittsburgh, Mr. H. A. Norris, Friends' School, Wilmington, Delaware, Mr. Edward Lucas White, Baltimore, Miss Mabel Hawes, Central High School, Washington, D. C. The persons named were unanimously elected.

The Committee on Resolutions presented the following report, which was adopted, ordered to be spread in full upon the Minutes, and to be transmitted to those concerned.

The members and friends of The Classical Association of the Atlantic States, gathered in annual session at Haverford College, desire to record the pleasure which this occasion has afforded them; and they desire to express their great gratitude and sincerest thanks to those whose friendly and hospitable attentions have been responsible for the success of the meeting: to the authorities of Haverford College, for the ready hospitality with which they have placed all the facilities of the Institution at the disposal of their guests; to President W. W. Comfort, for the hearty and sympathetic welcome which he has extended to us; to the representatives of the Classical Associations who are our neighbors on East and West, for their greetings, which are this year an earnest of a closer union in years to come; to Mr. Paul Elmer More, for his scholarly and eloquent address upon a topic which, especially at this time, is much in our minds and close to our hearts; to the others whose stimulating papers made the meeting one of great profit to all in attendance; to The Classical Club of Philadelphia, to The Philadelphia Society for the Promotion of Liberal Studies, and to The Classical League of Philadelphia, for their cooperation and participation in the gathering; in especial measure, to Mr. Franklin A. Dakin, who has taken upon himself the duties of an entire local committee of arrangements, and, though serving as sole member of that committee, has managed all arrangements in a way that defies criticism and sets a splendid standard for the future; and to those young men who as clerks and guides efficiently assisted Mr. Dakin in his functions. We record our gratitude also to the Secretary-Treasurer of the Association, Professor Charles Knapp, who has again demonstrated, as in all previous years, his energetic and felicitous facility as manager-in-chief of the Association and of its sessions.

The report of the Secretary-Treasurer, in summary, was as follows:

The balance on hand in the treasury of the Association, April 27, 1918, was \$446.48. The receipts during the year were as follows: dues, \$1126, interest, \$15.62, from sale of the pamphlet, Practical Value of Latin, \$15.20, from sale of reprints of Professor Cooper's paper, \$7.42, from The New York Classical Club, for extra copies of THE CLASSICAL WEEKLY, Volume 12, number 3, and for envelopes, \$19.40, from THE CLASSICAL WEEKLY, refund on account of clerical assistance, \$100, sundries, \$1.00, a total of \$1284.64. The amount in the funds was thus \$1731.52. The expenditures were as follows: Annual Meetings, 1918 (balance), \$45.68, 1919 (on account), \$32.23, to THE CLASSICAL WEEKLY, for subscriptions of members, \$563, interest transferred to Emigrant Industrial Savings Bank, \$12.64, clerical assistance, \$400, postage,

\$101.70, printing, \$9, supplies, \$5, rebates, \$56 (\$42.50 to The New York Classical Club, \$13.50 to the Pittsburgh Classical Club), Liberty Loan Bonds, \$300, Beck Duplicator supplies, \$11.50, conferences in connection with the Proposed American Classical League, \$92.54, travelling expenses, \$19.45, telephones and telegrams, \$2.57, refund of duplicate payment of dues, \$2, a total of \$1653.31. The balance in the current cash account, on March 20, 1919, was \$78.21. In addition to this the Association has \$388.63 in the Savings Bank, and the sum of \$300 invested in Liberty Loan Bonds. The total assets of the Association are thus \$766.84.

On April 27, 1918, the balance to the credit of THE CLASSICAL WEEKLY, current account, was \$605.84. The receipts during the year, from all sources, were \$2056.25. The total in the funds was thus \$2662.09. The expenditures of all sorts were \$2478.61. The balance in the current account, March 29, 1919, was \$183.48. To this must be added the sum of \$584.41, in the Savings Bank, and the further sum of \$500, invested in Liberty Loan Bonds. The total assets of THE CLASSICAL WEEKLY are thus \$1267.89.

During the year the sum of \$252.83 was sent to the University of Chicago Press, to cover 126 subscriptions to The Classical Journal, Volume 14, and 57 subscriptions to Classical Philology, Volume 14.

The Great War made itself felt in a loss of members in the Association, and in a loss of subscribers to THE CLASSICAL WEEKLY outside the territory covered by the Association itself. The membership fell from 681 to 582; and the subscription list fell from 704 to 542.

It was reported last year that rising costs had caused the increase in subscription price of THE CLASSICAL WEEKLY to \$2.00. This, of course, had its effect in diminishing the number of subscribers, though the income of THE CLASSICAL WEEKLY as a whole profited. No one can obtain THE CLASSICAL WEEKLY now without making an outlay of \$2.00. Such a system of absolute equality is sound at once in business and in morals.

Taking into account the conditions set up by the Great War, and recalling what we know of the experiences of periodicals in general, we may regard the showing for 1918-1919 as one in no sense discouraging. It may be noted that no special effort was made last year to proselyte for members or subscribers. By next fall conditions, let us hope, will move so far toward normal that efforts in this direction may be made with fair prospect of success. It should be remarked that the total income of THE CLASSICAL WEEKLY from members and subscribers both in 1917-1918 was \$1779.20, in 1918-1919 \$1664.60.

It will be seen that, in 1918-1919, the subscriptions to The Classical Journal fell from 161 to 126 and those to Classical Philology from 67 to 57, losses of 35 (22%) and 10 (15%) respectively. These losses occurred in spite of very vigorous efforts to keep the subscription lists intact.

The total cost of the pamphlet, The Practical Value of Latin, printing (15,000 copies) and postage, to March 29, 1919, was \$280.75; the amount received from sales of the pamphlet was \$310.90. There was thus an apparent profit of \$30.15. From this must be deducted, however, (unknown) postage costs, in mailing copies to purchasers, that were not kept separately until two years ago. The cost of 5,000 copies of Professor Cooper's paper was \$30.77. The sum received from sales, to March 29, 1919, was \$48.90. The apparent profit was thus \$18.13. Over against this lie unknown postage costs; they have not at any time been kept separately.

C. K.

THE CLASSICS AND THE PROFESSORS OF EDUCATION

I

An apology is due the reader for a new entrant upon this jousting place which has so scintillated recently with Launcelots and Parsifals. It is that the newcomer bears as his emblem a small white flag: he would fain be a peacemaker.

A long time ago everybody believed in 'faculty' psychology. About 1892, with a suddenness that was quite a shock to some of themselves, the psychologists¹ discovered that the faculties of the mind are non-existent, quite like the substances of the Scholastic realists. The unpardonable misdemeanor of the classicists is that they cling to this discarded tenet. Ask one hundred teachers of the Classics to distinguish between 'faculty' and 'functional' psychology, and ninety will modestly decline. They are fighting none the less!

But the classicists ought to know the difference. It is annoying in the midst of serious *apologiae* to find the most eminent of them doffing their helmets in this wise: "capacity for voluntary effort and attention" (1918)²; "training in ability to handle one's mind" (1917); "some trained faculty of appreciation" (1917); "develop the logical and historical faculty" (1911); "discipline the intelligence and the other faculties" (1910); "trains the reasoning power and general intelligence" (1914); "trains the dialectic faculties and the rhetorical faculties" (1911); "the faculty of independent reflection" (1916); "power of generalization" (1911); "we believe absolutely that power is transferable" (1917); "when this power to use and control the mind is once thoroughly attained, the boy or girl can learn anything" (1917); "the faculty of error can be atrophied like any other human faculty, . . . and the best way to inhibit error is to create by constant practice an instinct <sic> for correctness" (1912).

Now of course no one would deny that some persons are able to give attention, to use their minds after a fashion, even to think logically, etc. The point is that these things should be thought of, and spoken of, not as powers, but rather as habits. To permit oneself to dwell upon powers of the mind involves a treacherous tendency to assume a unification of mental processes which may not exist. Instead of basing all sorts of conclusions and conduct upon an assumed unity, we must begin by demonstrating the unity.

How can the mind be trained? We may disregard those psychologists who seem to wish to say that it can not be trained at all. Professor Shorey has disposed effectually of them: "If you are a competent psychologist, you know that it is false". Perhaps it would be better to quote the words of an empirical

¹Apologies to the Herbartians.

²The numbers indicate the years of publication of the articles from which the quotations are made.

psychologist (Rugg, *The Experimental Determination of Mental Discipline in School Studies* [1916], 116)³:

The writer believes that formal school subjects find a large part of their disciplinary value in the developing of this ability to analyse a problem and to organize a method of procedure; to build up ideals, or to organize a method of attack. But it is undoubted that they also make habitual or automatic many specific constituents of the complex abilities that function in many complex situations. The habitualizing of these specific reactions is accentuated by the building up of a background of fundamental attitudes of orientation, or familiarity with the content of the situations to be met.

The misunderstanding has centered in the word 'formal'. This does not mean systematic or organized, as sometimes has been assumed.⁴ It means a training which can find application in a field of activities different from that wherein it was received⁵. The accepted terminology now is *transfer of training*. 'Common-sense' used to make some rather extravagant claims for transfer: "It does not matter upon what the mind is exercised, provided only the exercise be vigorous and long-continued" (1901); "As any form of exercise will develop some muscles. . . , so any kind of study properly pursued will develop the muscles of the mind" (1917). In reaction to this a few psychologists were disposed to deny utterly the possibility of any transfer. But in the last ten years so many experimental data upon the matter have been accumulated that there is no longer any disagreement about the fact. The questions that remain are how, under what circumstances, and to what degree does transfer take place. Perhaps the best non-technical discussion of this whole question is in the chapter entitled *Generalized Experience*, in Professor Judd's *Psychology of High-School Subjects* (1915)⁶.

There has been a side-show over the word 'discipline'. Assuming that it means something else than training or development, many persons have leapt to the conclusion that indispensable elements therein are compulsion and unpleasantness (the explanation of this phenomenon, it has been suggested, is to be found in pre-medieval theology). Professor Dewey's analysis of the process of rational thinking⁷, which unquestionably has carried us a long step in advance, opens a vista of the truth in this controversy, at least in the higher intellectual activities. Perhaps it will not be unfair to summarize thus the conclusions of his mono-

graph, *Interest and Effort in Education*: interest and effort are not opposed, but identical—there can be little or no fruitful effort where there is no interest, just as one can not increase the inner growth of a tree by jerking, pulling, or stretching; and real interest of itself brings forth effort. Therefore, if the purpose of your instruction be mental training, either arouse the pupil's spontaneous interest in the study or quit before you begin. However, to allay the fear that difficulties are to be an inhibition of either interest or effort, we may quote from a recent editorial in the *Journal of Educational Psychology*:

One of the chief values of educational procedure is the demand it makes of the pupil to concentrate all his intellectual resources and *master* the difficulties that he encounters.

In other words, one must be trained to maintain, or even to increase, interest and effort in the face of difficulties.

The next onslaught upon the classical stronghold came from educational sociology. There was a time when one hundred per cent. of the pupils in the Secondary Schools contemplated continuance of their schooling to or nearly into adult life, followed by the practice of a means of livelihood which depended upon intellectual activities; and had, presumably, a mental equipment which justified them in that endeavor. But all those things have changed. When the overwhelming numbers came in of those who were going forth this year and next to manual pursuits, did the classicists at once set to work to devise means of distinguishing between those who would profit by their ministrations and those who could not? Did they quickly become aware that there must be a radical change in the methods and the content of their work, if they were to be offered at all to the newcomers? The professors of education tried to tell them of these necessities, but the only answer that one can recall is: 'We have been doing these things a thousand years. Do you suppose we are going to change now?'

Let us now take the professors of education to our bosoms as helpmates and friends. Let us admit that until ten years ago there was no science of education, only a conglomerate of rules of practice and personal opinions; it is an inchoate science now, it is reaching upward into the Secondary and Higher Schools, and we need its help. Let us admit that until very recently psychology was entirely speculative and introspective; it is empirical now, it has learned to temper enthusiasm over novelties, and it has much to teach us. Let us forgive those, from Professor Thorndike⁸ down, who claimed transfer of training for their several hobbies in the same moment wherein they were most rabid against us for the plea that we had seen mental growth not in the laboratory, but in real life. All that is changed now. Let us forgive and

³This book contains an excellent summary of the experimental data to date on the transfer of training.

⁴Compare the volume edited by Professor West, *Value of the Classics* (Princeton, 1917), 20.

⁵It relates, therefore, to the 'form' or 'fixity' of the mental process, as distinguished from the 'reality' or 'variableness' of the object-material; and is not concerned with the organization of the latter.

⁶See also page 213, in the chapter entitled *Foreign Languages*. The reader may be referred also to Colvin, *The Learning Process* (1911), 242, 246: "The possibility of a general training is thus seemingly established both in theory and in fact, and it becomes the business of education to consider how such a training can best be secured. . . . Other studies which are not now so well developed will, perhaps, some day take the place of mathematics, or natural science, or the classics and modern language, but to-day they are less valuable from a disciplinary standpoint".

⁷*How We Think* (1910).

⁸Compare *Theory of Mental and Social Measurements*¹ (1904).

forget those who through ignorance or perversity, like Doctor Flexner and sundry others, adhere to the discarded tenets or prejudices of a decade and a half ago, even as we ask oblivion for the many, many of our friends who have said and done unsupportable things. Let us forget that many professors of education are pusillanimous; so are the most of us, and of the rest of the world. If they are uninformed of any truth that we possess, the fault is not theirs; it is because we have not demonstrated this truth to them in language that carried conviction.

Henceforth let us speak of these persons as the 'analysts'. And, since we always have believed in the value of analysis, let us cease at once complacently to stand pat repeating the formulae which mean so much to us but nothing to any one else, until some one knocks us prostrate. If we really love the ideals of our classical study more than ourselves, let us begin under the tutelage of our friends to make an analysis of the conditions and details of our work, so that what is not easy of comprehension in the gross may be lifted item by item out of the realm of dispute. Possibly as we proceed some trimming of our own vines may seem timely.

II

Habit or habituation is the process of mental growth. We must make long lists of the most specific habits—for example, recognition of accusatives in *m*, or of aoristic tenses. Thence we must build them up in loftier and loftier hierarchies—such as the sensing of the objective relation in all sentences, consciousness of the antithesis of subject and object in varied nuances, etc. From time to time we should test individual pupils as to whether these hypothetical generalized habits really function. It may be difficult to classify some specific habits under any categories that we wish to recognize—for instance, the habit of distinguishing between consonant and *i* stems in the third Latin declension: then it should occur to us to balance the value of such a habit against the time required to form it.

It would take too long here to propose any list even of the upper hierarchies. They range all the way from 'power of expression' (and of understanding) through the rational processes to habitual affective (emotional) attitudes toward complex human situations. Some of them are shared with other School subjects; some are peculiar to linguistic study.

Analysis of the mental processes is by no means sufficient. Where does knowledge come in? Knowledge is the content or instrument by means of which the higher mental habits are evolved. From what has been said it is evident that the mental habits are given shape in very large degree by the specific knowledge in which they find their development. The aspect of knowledge, therefore, is two-fold: (1) it is of direct practical value in some subsequent activity, (2) it determines mental habits. Putting out of

consideration research work in the Graduate School, we should have difficulty in demonstrating that any knowledge is gained through the dead languages, and only through them, which is of direct practical value, except those facts of the languages themselves which have survived in the modern tongues. Our analysis and catalogue of the knowledge imparted in our courses, accordingly, must specify for each item direct practical value, if any—how is it a factor in determining desirable habits, how do these values balance against the time required for acquisition?

Knowledge itself is habituation. Acquisition of knowledge is habitual association of something new with a tendency already in the mind, making a new response-complex (apperception). It is habit on the lowest mental plane. Our catalogue of the items of knowledge, therefore, will hardly differ from the list of specific habits. It is the starting-point.

The writer is aware that classical teachers ere now are quite disgusted with this paper. But there is another side to the content which will hearten them. It is the function of literature to present human situations under conditions closely akin to those in which the laboratory endeavors to reproduce phenomena of the natural sciences; obstructive factors are eliminated, contributing elements are 'controlled', the central fact is put under the microscope or otherwise exaggerated. Thus one learns to see what familiarity teaches him as a rule to overlook in the daily life about him. Literature presents it so that he will adopt an attitude toward the phenomenon; he will love it or hate it—this in addition to recognizing it henceforth in his environment and seeing in it a causal explanation of other familiar elements of life. Phenomena take on a different aspect when transposed; foreign literature effects this transposition of human conduct to another field—we call the product breadth of view. In social life, as in biology, complexity is always increasing; ancient literature, life, and history are set in relatively simple conditions, where comprehension is easier and the untangling of modern life more sure—this is genetic insight. If the young biologist is to be impressed by the structural relation of birds and reptiles, first he studies these types separately. There may be a long interval—many years—between his study of forms and his succumbing to the significance of their relation. So in School life one may get only the points of orientation from which will develop the thoughts and the emotional attitudes of his adult years; in some respects he may do no more than learn how to get a point of orientation at a later date. But, like noxious bacilli, elements of human character develop rapidly when once they get a foothold.

How are we to analyze these content values? In the first place, we must differentiate keenly between those which defy approach otherwise than through the ancient tongues and those which truly are accessible through translations and modern treatises. All the latter we

must look upon unequivocally as by-products of a study which we justify upon other grounds. Secondly, we must make sure in some way that the attitudes, points of orientation, recognition of identical characters, etc., really get over, that we do not expose a sensitive plate to the dark by neglecting to operate the shutter. Having taken these precautions, we must begin with items of knowledge or information, just as outlined above, and build up hierarchies of habits through associations and attitudes, until we arrive at elements of character which seem to have rather general and worth-while application. Here as there we should look askance at any item that does not rank itself easily under a higher category. By the process we may find new enlightenment upon the controversy of intensive vs. extensive reading.

Probably there will not soon be unanimity in regard to which of these two purposes of classical study deserve prime consideration—linguistic and intellectual habits, or idealistic attitudes and breadth of view. Professor Judd has put himself on record for the former⁹:

When the advantages of teaching foreign language are formulated by teachers of language, this argument for a clear understanding of the structure of the vernacular will doubtless survive as one of the most important reasons for teaching foreign languages.

Those of us who have dug deeply into the spirit of Latin and Greek literature perhaps will favor the other as having the greater intrinsic worth for the destiny of the race, though pertinent to a much smaller portion of our pupils. The problem is not the same for all times or all ages. We must balance the more immediate and practical values to the many who start on the road and progress only a little way against the far-reaching influence of the few whose characters are profoundly moulded by these studies. Above all we must put ourselves in a position to be able to measure both, as to attainment, with reasonable accuracy.

This brings us to the last demand upon us of the new science of education: we must analyze the human material, the educands. Too long have we acted upon the assumption that what is good for one is good for all. Let us ungrudgingly admit that some ought never to begin this study—perhaps ten per cent., perhaps fifty, perhaps ninety per cent.—who knows? Let us set ourselves to invent a means to distinguish which are sheep and which are goats. Let us cease for all time to defeat the higher purposes of our profession by assuming a hereditary title and patent right to force our wares upon persons who lack the native capacity to make use of them. This is not a problem to be settled on the principles of a political band wagon. We can afford to be proud of numbers only when we are able to demonstrate that so great a portion of the population is profiting individually and collectively

in proportion with the time they give us, and when they go forth from our halls with unanimous enthusiasm.

These analyses can not be made by an individual teacher. The task would be too great; they would inevitably be lop-sided and incomplete; they would fall short of a standing that would make them authoritative. They must be made by Classical Associations. Once made, they will point uncompromisingly to the truth. All persons concerned—including the public, to whom we owe our paramount duty—are ready, are desirous to stand upon the facts, as bases both for action and for argument, once the truth is irrefutably made clear. It is because we have not done these things that we have exposed ourselves to the charge of offering as evidence only a multitude of individual opinions—which, however well founded, may be matched interminably by an equal number on the other side.

Let us summarize. We must analyze our pupils into (a) those who can not profit at all by our work, (b) those who will derive from it only linguistic and intellectual habits which can find some advantageous application in other fields, (c) those who will develop from our studies emotional attitudes and bases for judgments which will modify importantly their characters and conduct. And we must treat each class accordingly. The items of information which we impart we must analyze (a) with reference to direct practical value, (b) with reference to the part they play in developing useful linguistic and intellectual habits, (c) with reference to their essential contribution to character-formation. The linguistic and intellectual habits which we find as a fruit of our studies we must analyze (a) with reference to the manner in which they are built up, (b) with reference to the degree to which they may be transferred to other fields of activity. The elements of character which seem to grow out of these studies we must analyze (a) with reference to their sources, (b) with reference to their value in actual current life. Finally, in the light of these analyses we must make a careful survey of the content and methods of our courses to discover for each item the ratio of ultimate value to time consumed for the particular pupils with whom we are dealing.

This paper will come to an end by presenting a paradox which will interest the etymologist. Formalism in teaching, such as the Ciceronianism of the sixteenth century—an omnipresent peril by which education is threatened at all times and in all places—is devotion utterly to the specific habits or items of information and disregard of all the higher categories. Formal discipline is a doctrine which is said by its opponents to have regard only for the higher categories, 'generalized habits', without consideration of the specific elements in which they have their origin.

COLLEGE OF THE CITY OF
NEW YORK.

BARCLAY W. BRADLEY.

⁹Psychology of High-School Subjects, 221.

REVIEW

Gai Suetoni Tranquilli De Vita Caesarum Libri I-II: Iulius, Augustus. Edited, with Introduction and Notes, by J. H. Westcott and E. M. Rankin. Boston: Allyn and Bacon (1918). Pp. liv+373. \$1.60.

This volume belongs to the College Latin Series, and is a companion volume to Professor Pike's Selections from Suetonius; the two together include all the Lives of the Julio-Claudian Caesars. According to the Preface (iii)

The text is that of Ihm (Teubner, Leipzig, 1908), with some modifications of orthography and punctuation in conformity with American usage.

No further information is given of these changes. Emendations are occasionally suggested in the Notes, but not separately listed.

In the Introduction (vii-xxv) the senior editor treats briefly of the life and works of Suetonius, the importance of the Iulius and the Augustus, and the influence of Suetonius on later writers. A fuller treatment of the sources would be both interesting and valuable: very little is said here about them, though in the Notes occur brief summaries of such writers as are expressly mentioned in the text. Among the reasons given (xxiv) for the greater length of the Lives of the earlier Emperors no mention is made of the fact that our author found more written sources for that period than for the Flavians and some others (Schanz). According to the statements on pages xiv and xxiii Suetonius must have used original sources; it seems as if some qualification should be added, since no less an authority than Teuffel-Kroll disagrees (= Teuffel⁶), 3.57. The junior editor discusses the Monumentum Ancyranum, the diction and style of Suetonius, and the manuscripts and editions.

The classification of matters of diction and style is detailed and exact, but under the present arrangement there is some difficulty in locating quickly the many references to this part of the Introduction which are found in the Notes—particularly in the notes on the Augustus. If the various paragraphs were merely numbered consecutively, and the relation between the categories made clear by captions, facility of reference would be gained without sacrifice of clearness. Often the sections are so long that it is necessary to turn over several pages to find the section number, which is given only at the beginning. Even if this arrangement of section and subsection is necessary or sacred, the numbers of the sections on each page might well be indicated in brackets at the top of the page.

The tabulated peculiarities of diction and style are preceded by introductory paragraphs containing a very few general remarks on the subject. Compare e.g. these words (xxvi):

Naturally, he exhibits certain characteristics observable in other writers of the Silver Age: he can scarcely be

expected to avoid the poetic coloring, the use of words and phrases in altered meanings, even the adoption of novel expressions and unusual constructions when compared with the usage of writers of the classical period.

In this connection, something ought to be said, even in the limited space of this Introduction, about the development of the language and the influence of the colloquial speech on the literary form. On page xxvii we read:

The following are some of the characteristic features of Suetonius's diction and style, though not necessarily peculiar to him as a writer.

In the appended list, covering twenty-four pages, it is taken for granted that this reservation is in the reader's mind. I venture to believe, however, that many will at times be misled into thinking that the points enumerated are either Suetonian or at least Silver Latin; unless he has read these introductory paragraphs—as he will not do if he is looking up a reference in the Notes—the reader has no way of knowing that they are not. Some of them are by no means rare in the earlier writers, and it would surely be well to add something to certain of the captions to remove this stumbling-block. For example, in 2 c (xxix), after the statement "The material of which a thing is composed for the thing itself", the only example given is in *ima cera*, Iul. 83.2. This very use of *cera* is found, according to the Thesaurus, in many writers from Plautus down, including Cicero in his orations and rhetorical works (Verr. 1.92, De Oratore 1.354). Clearly the example cited is not enough to establish the usage as one of the "characteristic features of Suetonius's diction". Such entries incline one to become skeptical about other parts of the catalogue. In a few cases there is a statement to the effect that the expression is characteristic of Silver Latin rather than of Suetonius, which implies that as a rule the contrary is true. Thus, as often happens, brevity involves the omission of words essential to a correct understanding. Finally, we have no real ground for believing that Suetonius 'coined' words, as is suggested on page xxvii; scholars are often very careless in the use of such expressions in matters entirely beyond our ken.

The notes are, on the whole, excellent. Professor Westcott has been somewhat briefer than in his Livy and Pliny in the same series, and in particular has been more sparing in supplying translations of supposedly difficult passages. This may be due to the expectation that the book will be used by older students, or to a change of heart, or perhaps to some other reason. Whatever the cause, it is a characteristic which commends itself to the reviewer, who has long believed that most editions contain too much translation. There is more translation given in the notes on the Augustus, much of it seemingly unnecessary. Besides, the reviewer can not always agree fully with the renderings.

It is interesting to compare the bulk of the notes on the two Lives. The Iulius has seventy pages of notes on forty-five pages of text, the ratio being 14:9, or roughly 3:2. The Augustus has 191 pages of notes on 63 pages of text, the ratio being about 3:1. The notes on the second Life are, then, twice as bulky as those on the first. Though it is probably true that the Augustus needed more annotation, it is hardly possible that the discrepancy should be so great. The notes on the Iulius seem ample, and need no expansion. Often those on the Augustus seem capable of compression. Is it necessary to quote in full so many passages from an author as familiar and accessible as Horace? A fair number of notes struck the reviewer as needless; for instance, part of what is said on *aedituus* on page 198 might well be omitted, while the long note on the Monumentum Ancyranum on page 373 would be well covered by a reference to the Introduction. Many others could be pared down without serious loss—possibly with some gain. Opinions will of course differ as to which notes are essential, but there will be substantial agreement, I think, that some could be dispensed with.

By way of criticism of specific points in the Commentary the following may be noted.

On page 110 is given a list of abbreviations used in the Notes, which is by no means uniformly followed. C.I.G. need not have been included, for a search through the Notes revealed only one passage containing a reference to the Greek Corpus. Several other books more often referred to are not listed here, though some students might be baffled by the abbreviation L. & S. One reference (314) is to volume IX of the "new ed." of Pauly-Wissowa, whatever that may mean. Another (265) cites Smith's Dictionary of Antiquities by page, without naming the edition. Christ's Griechische Literaturgeschichte is cited (354) by the pages of the third edition, though the fifth has been out for some years. On page 152 no source is given for certain statistics on Suetonius's use of *ante quam* and *prius quam*. On page 251 an expression of Livy is quoted without any mention of the place where it occurs. Is it really "significant" or only interesting that "the birth of Christ falls within this reign of peace" when the temple of Janus was closed (252)? The comment on *immolanti* (page 363, note on page 102, line 24) might lead a reader to conclude that this absolute use of *immolare* is peculiar to Suetonius; Harpers' Latin Dictionary cites the usage from Cicero and from his friend Caecina. Nicolaus of Damascus is regularly called Nicolas by Professor Rankin. It is hardly correct to call the infinitive with *apparare* (311, note on page 75, line 18) a poetic usage, as the Thesaurus cites an example from Caesar, B. G. 7.26.3.

To mention these points is not to deny the worth of the book. It is an excellent edition, with valuable Notes and Introduction. The reviewer found no typographical errors. The text is printed without

paragraph headings, which would serve to make the page more attractive, but in the Notes each chapter is preceded by a caption summarizing its contents; those in the Augustus lack the brevity of those in the Iulius. It is to be regretted that no index has been provided.

HAMILTON COLLEGE.

DONALD BLYTHE DURHAM.

CLASSICAL TRAINING AND EFFICIENCY

Certain statistics that I have recently gathered seem to throw some light on the much-debated question whether training in the Classics does or does not make for efficiency in after life. For the following reason they seem to be particularly pertinent.

Union College, outside of its Engineering Department, which comprises a majority of its students, offers three courses, leading, respectively, to the degrees of A.B., Ph.B., and B.S. For the A.B. course both Latin and Greek are required; for the Ph.B. course, Latin is required, but no Greek; and in the B.S. course Modern Languages alone are demanded. The engineering courses, naturally, are mainly technical, although a strong attempt is made to infuse a proper amount of cultural studies into them. Students of the A.B. course are the only ones eligible to Phi Beta Kappa, and, although a few outside of the course have received this honor, the fact remains that the Phi Beta Kappa graduates of Union are almost without exception those who have studied—and studied intensively—both Latin and Greek. If therefore we can ascertain in some way how these members of Phi Beta Kappa at Union compare with their fellow graduates in after life, we shall have a fairly good basis of comparison between those pursuing a classical course in all its rigor and those who do not.

Of all living Union alumni, 99, or 3.4 per cent., figure or have figured in Who's Who in America. This statement hardly affords a true estimate of the proportion of notables among the graduates, since with negligible exceptions none get into Who's Who before the age of 35, and Union, because it has grown rapidly in the last ten years, has a disproportionately large number of those who are ineligible simply on account of their age. If, as is fairer in a comparison like this, we limit our survey to those whose classes were graduated prior to 1909, we find that 5.8 per cent are listed.

Now of the Phi Beta Kappa graduates 38 appear in Who's Who. This is 15.5 per cent. of the total number of Phi Beta Kappa men graduated, and 17 per cent. of the number graduated prior to 1909.

In other words, the percentage of men listed in Who's Who is, for each category, as follows:

Graduated prior to 1919

All alumni.....	3.4
Members of Phi Beta Kappa.....	15.5
Not members of Phi Beta Kappa.....	2.0

Graduated prior to 1909

All alumni.....	5.8
Members of Phi Beta Kappa.....	17.0
Not members of Phi Beta Kappa.....	4.0

From which it would seem fair to infer that intensive study of Latin and Greek in College is not a bar to success in after life; that, on the contrary, those who do not study Latin and Greek suffer by comparison with those who do.

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ALEXANDER DUANE.



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